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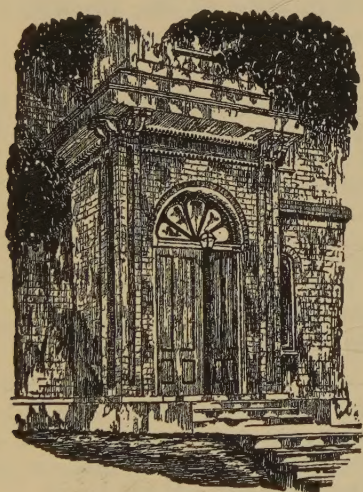
Volume XXIX
1986

JANUARY, 1955

Number 1

The Alumni Bulletin

Bangor Theological Seminary



The Chapel On the Hill

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The Best Things in the Worst Times

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Seminary News, Alumni Notes, Book Reviews,

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THE CHAPEL ON THE HILL

By MARION J. BRADSHAW

(Some weeks ago Dr. Bradshaw, Dean of the Seminary Chapel, was called on suddenly to take the Chapel service. He showed some of his exquisite Maine slides, interweaving his comments with his own poetry. This poem was used on that occasion, and Alumni will welcome this portrayal of our Chapel.)

I know a chapel on a hill,
Above a busy street,
And daily there we seek His will,
And with His servants meet.

A golden cross adorns its walls,
Above the open book,
And often there my Lord recalls
The vows which once we took.

A lighted candle all may see,
A table plain and bare:
It sometimes seems as if for me,
The Master lingers there.

I seem to hear his kindly voice,
In song or spoken word,
And in the chapel oft rejoice,
When words of life are heard.

I love that chapel on the hill,
Its glad divine refrain:
O may it still exalt His will,
And be God's voice in Maine.

THE ALUMNI BULLETIN

Published Quarterly by Bangor Theological Seminary in the City of Bangor, Maine.

Alumni Advisory Committee: Alfred G. Hempstead, '20, Daniel W. Fenner, '51,
Robert H. Simonton, '50.

Entered as second-class matter April 26, 1927, at the post-office at Bangor, Maine,
under the act of August 24, 1912.

The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXX

JANUARY, 1955

Number 1

THE BEST THINGS IN THE WORST TIMES

By CHARLES W. GILKEY

(Graduate of Harvard and of Union Theological Seminary, Dr. Gilkey was pastor of the Hyde Park Baptist Church of Chicago, 1910-1928, and Dean of the chapel of the University of Chicago, 1928-47. He was Professor of Preaching in the Divinity School of the University of Chicago, 1928-47. He has served as Barrows Lecturer to India and as Trustee of the University of Chicago, Union Theological Seminary, and on the Harvard Board of Overseers. In Bangor Seminary's 1949 Convocation Week he led the Beach Quiet Hour.)

IN the chapel of Staunton Harold, in Leicestershire in the English Midlands, where the neighbors have been meeting to worship for more than three hundred years, there stands to this day, in a quaint Elizabethan spelling, this dedicatory inscription:

"In the year 1653, when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley, Baronet, founded this church: whose singular praise it is to have done the best things in the worst times, and hoped them in the most calamitous."

Now that year 1653 fell almost squarely in the middle of a century that was marked in English history by revolution, counter-revolution, and recurring civil war. It was the very year in which Oliver Cromwell dissolved the Long Parliament by military force, and, under the title of Lord Protector, became practically dictator. Looking back across these three centuries, we can

see plainly that the two parties then struggling desperately for the mastery, the Cavaliers and the Roundheads, were both of them permanent and important elements in English life, and that on the development of some stable equilibrium between them the future of all Britain depended. But we can also see that on all the major issues of that troubled century, whether political or religious, they usually got hold of opposite ends of the same rope, began to pull hard for power, and so got into one tug-of-war after another.

Sir Robert Shirley was evidently a good Anglican Royalist, fully convinced that when his Puritan enemies, among whom were so many forbears of us of the free churches, threw away the Prayer Book, smashed the stained glass and the altars, and broke up the statues of the saints, they were breaking down religion itself. Contemporary controversialists in religion usually think that about those who cannot

agree with them. But after three hundred years we can all begin to see, now that the fires of passion which once were so hot have cooled down, that there were on both sides of that old controversy certain religious values and convictions that belong in our common Christian heritage; that, as so often in religious controversy, both parties were more likely to be right in what they asserted, than in what they denied. However that may be, this much is very plain: that for people who have to live in the kind of times in which we are living, this quaint inscription with its memorable phrase has something very pertinent and highly contemporary to say: "Whose singular praise it is to have done the best things in the worst times."

There is no need to spend time giving evidence that we too live in difficult times; the morning paper does that too well for us every day. Dr. Fosdick has entitled his recent Earl Lectures *A Faith for Tough Times*. One of the European representatives of the *New York Times*, writing about Mr. Churchill as he was starting on a recent visit to our side, penned a paragraph that describes the situation in which not only the British Prime Minister but all of us find ourselves:

"For all the great scope of Mr. Churchill's busy life there remains the strange fact that it is even today unfulfilled and fragmentary, despite his tremendous achievements. Even the war he so materially helped to win has turned into an indecisive victory, with the allies of yesterday the potential foes of tomorrow.

"Someone has said that it rankles in his heart that, after he had called his countrymen to a supreme effort in their finest hour, the cost of 'blood, toil, tears and sweat' has left them with 'glory, tragedy and unfinished business'."

Such are the times we all live in; and as for our own side of the Atlantic, at the time of the President's inauguration, the military expert of the *New York Times*

(this is no preacher on a Sunday morning, but a military specialist), writing on two problems that he said would confront General Eisenhower as he became President, in the distinctly military sphere, wrote thus about the second of them,—the effect of the "deterioration of the country's moral tone" on the Armed Services of the nation:

"The officer corps of the Services, greatly expanded in numbers, do not possess today the same high standards of service, of duty, of honor that once motivated them. There has been a growth in the Services, as well as in the nation, of the easy doctrine that 'it's all right if you get away with it.' Morale and esprit have suffered as the standards of leadership have declined.

"Yet the Services can be no better than the nation from which they spring. President Eisenhower has the heavy responsibility of awakening the people from the comforting illusion that what you don't know won't hurt you, and at the same time, of restoring the 'moral tone of the nation'."

Now, in such a time, this inscription has some very heartening things to say to us. The first of them obviously is that this thing has actually been done. It isn't just day-dreaming; it isn't just historical fiction; it isn't just idealism; it has been history. Douglas Freeman is by common consent one of the most notable of recent American historians; not only because of his classic life of Robert E. Lee, but more especially now because his life of George Washington, appearing in volume after volume, bids fair to be the classic biography of the Father of his Country. In a commencement address, Douglas Freeman called the attention of the graduating class to the contributions to the creative arts that actually have been made in such times as these. Wordsworth, he pointed out, was writing some of his greatest poetry while Napoleon was planning his invasion of England. Beethoven wrote the Fifth Symphony while Napoleon's shadow was

falling long and dark across Europe, and the Seventh, with its unforgettable Allegretto, while Napoleon was marshalling his invasion of Russia. No musician can ever forget that Beethoven's later compositions were written at a time when he couldn't even hear the music himself! Or, recall Keats' memorable sonnet of intellectual and spiritual discovery, "On first looking into Chapman's Homer":—

"Then felt I like some watcher of the
skies

When a new planet swims into his ken;
Or like stout Cortez, when with eagle
eyes

He stared at the Pacific—and all his
men

Look'd at each other with a wild sur-
mise—

Silent, upon a peak in Darien."

Keats wrote that sonnet in the same summer in which the Battle of Waterloo was fought, with the freedom of all Europe at stake.

This creative achievement of the best things during the worst times is by no means confined to literature; and it can be true in the experience of an individual as well as of a generation. Nowadays, when the "Hallelujah Chorus" is sung, we all rise in unanimous tribute to one of the supreme achievements of choral composition. But when was the "Hallelujah Chorus" written? Handel's biographer tells us in his own words:

"His health and his fortunes had reached the lowest ebb. His right side had become paralyzed, and his money was all gone. His creditors seized him and threatened him with imprisonment. For a brief time he was tempted to give up the fight—but then he rebounded again to compose the greatest of his inspirations, the epic *Messiah*."

Out of *that* experience was born the "Hallelujah Chorus,"—"For the Lord God omnipotent reigneth." There it is again; the best things born out of the worst times!

Our generation might have been tempted to say, before Dunkirk and the bombing of London, "Of course, genius can manage

this,—Wordsworth and Beethoven, Keats and Handel. But you can't expect it of ordinary folk like the rest of us." We know now, and all the world knows, that it was the common folk of Britain, men and women and children alike, who proved in those worst times their ability to stand up or to lie down and take it!

Nor is that limited to war time or to the other side of the Atlantic. An eminent American surgeon was asked—and who would know better—how in his experience people meet suffering and death. He stopped and thought a moment, and then replied, "Most of them act like heroes." If we have been wondering how it may go with us when our turn comes, it is at least heartening to know that the odds are in our favor.

We Americans, as a matter of fact, have special reasons to remember that both high-born folk and common folk have revealed, in the crises of our own history, this noblest attribute of human nature. It is more than pure coincidence that the two Americans whom all sections of the country in the twentieth century unite to honor, Robert E. Lee and Abraham Lincoln, were refined into their characteristic qualities in the four-year furnace of the Civil War. Neither of them wanted that war; both of them sought to avoid it. It was forced on them by hotheads on each side. But when it came, they held it to its highest purposes and spirit in their own persons. *The Manchester Guardian* has remarked that the noblest words ever uttered by an American President came straight out of that furnace: "With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work that we are in."

Charles A. Beard is certainly one of the foremost historians of the generation to which many of us belong. One of his students asked him once what he had learned out of his life-long study of history. He

stopped and thought a few moments, and then answered in four brief proverbs. The first two are familiar: "Whom the gods would destroy, they first make mad with power." The second: "The mills of God grind slowly, yet they grind exceedingly small." The third was new to me: "The bee fertilizes the flower it robs." But it is the fourth that belongs beside our inscription: "When it is dark enough, you can see the stars."

The heart of the Christian gospel is that this is God's own way of working. That was foreshadowed in a vivid story about Joseph told in Genesis 37. Hate and jealousy had been shown and evil done to that lad by his own brothers when they threw him into the pit, thinking it would be the end of him. But a great word of Joseph to his brethren who had done him such wrong, gives us a text from Scripture to go with our dedicatory tablet's inscription: "Ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive." (Genesis 50:20 A.R.V.)

In our own psychologically-minded age, we wonder how such a profound insight as that ever came to this Hebrew of long ago. Part of the obvious answer is that the thing that made him sure as to what God cared about, was that it was what *he* cared about,—“to save much people alive.” That attitude was one root of his faith in God. The other point that to a psychiatrically-minded age stands out clearly, is that the people who couldn't believe in forgiveness, who didn't believe that he would ever forgive them for what they had done to him, were the men who had done the wrong. But it was out of the heart of the man who cared that forgiveness came.

In a Christian service of worship it is the more important to look from the Old Testament story to the New Testament history, as it has been interpreted and illuminated for us all by the Christian experi-

ence of nineteen centuries. We began by looking at the noble testimony on a tablet put up by an Anglican Royalist, who did “the best things in the worst times”: now we put beside it the witness of a great Puritan of his own generation. Sir Robert might not have recognized him then, for he was only a tinker who presently was thrown into Bedford jail. Few people now know about Robert Shirley, Baronet; but all the centuries will remember John Bunyan. They both testify, beneath all their differences, to the same point. This profound insight comes from *Pilgrim's Progress*: “Then was Christian light and gladsome, and said with a merry heart, ‘He hath given me rest by his sorrow and life by his death.’ Then he stood awhile to look and wonder, for it was very surprising that the cross should thus ease *him* of *his* burden.”

For consider: Surely, as God watched the tragic history of His Best-Beloved Son; sniped at by his critics, blocked by official opposition, betrayed and abandoned by his own friends and followers, hurried by a rigged trial to the cruelest of deaths, crucified on a cross between two thieves:—surely God might well have said, “This is certainly the worst of times, and this human experiment is a complete failure.” But the heart of the New Testament gospel is that through that utter tragedy, God gave us His clearest and deepest revelation of His own divine and redeeming love for us, His wayward children. In that worst time of all, God did the best thing of all. “God so loved the world, that He gave . . . His Son.” “God commendeth His love toward us, in that while we were yet sinners, Christ died for us.”

Let us pray:

“O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.”

Amen.

A HISTORIC CONVOCATION

By FREDERICK W. WHITTAKER

ALL is in readiness for a historic event in the life of Bangor Theological Seminary. On January 31st, February 1st, and 2nd, 1955, four of America's distinguished religious personalities will participate in the fiftieth anniversary of the founding of "Convocation Week." In 1905 the Seminary originated the program "of bringing students into personal touch with great living experts"; in the ensuing years Convocation Week has been a time for the enrichment of the intellectual and spiritual lives of thousands of students, faculty members, alumni, ministers, and lay people in Maine and the other New England states.

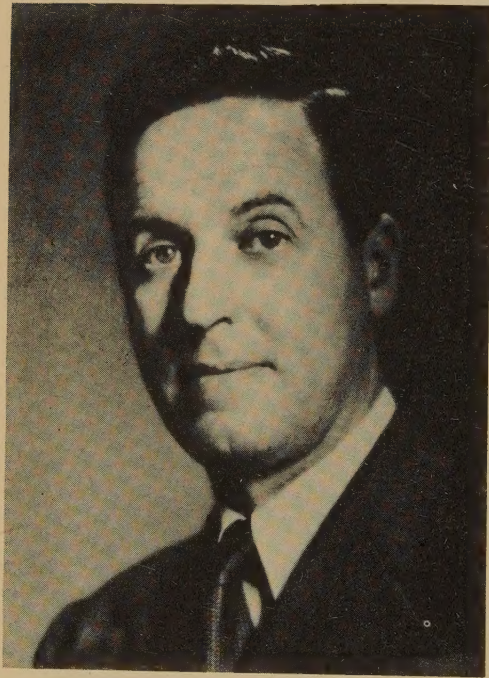
The semi-centennial celebration will bring together in a series of lectures four men whose talents have probably never before been combined in one program. Dr. Robert J. McCracken, minister of the Riverside Church, New York City, will be the Leader of the Beach Quiet Hour. The Enoch Pond Lectures on Applied Christianity will be given by Dr. G. Bromley Oxnam, Bishop of the Washington Area of the Methodist Church. Dr. James W. Fifield, Jr., minister of the First Congregational Church of Los Angeles, will deliver the George Shepard Lectures on Preaching. The Samuel Harris Lectures on Literature and Life will be presented by Dr. Elton Trueblood, Chief of Religious Information for the United States Information Agency in Washington.

These four lectureships are those established during the first Convocation Week. Two other series have been inaugurated more recently and are designated as the Francis Brigham Denio Lectures on the Bible and the Lewis French Stearns Lectures on Christian Theology. All of the lectureships are named in honor of famous faculty members. Heading the list is Enoch Pond, D.D., first President of the Seminary and its professor of Christian Theology and Ecclesiastical History; his term of service spanned half a century, from 1832 to 1882. George Shepard, D.D., was professor of Sacred Rhetoric for thirty-two years, from 1836 to 1868. Samuel Harris, D.D., LL.D., served a shorter period of twelve years, from 1855 to 1867, before moving to a similar position in the Yale University Divinity School, where he taught for twenty-five years. The Quiet Hour has been a regular feature of Convocation Week from the beginning and in 1945 it was named in honor and memory of David Nelson Beach, D.D., President of the Seminary and professor of Sacred Rhetoric for eighteen years, from 1903 to 1921. It was during Dr. Beach's administration that Convocation Week was founded; most appropriately the Beach inaugural lectures were given in 1945 by the son who bears his father's name and who is today minister of the First Church of Christ in New Haven and a trustee of the Seminary.

(Continued on page 8)

The Beach Quiet Hour

DR. ROBERT JAMES McCracken



The Samuel Harris Lectures on
Literature and Life

DR. ELTON TRUEBLOOD



General Theme: "GETTING DOWN TO
FUNDAMENTALS"

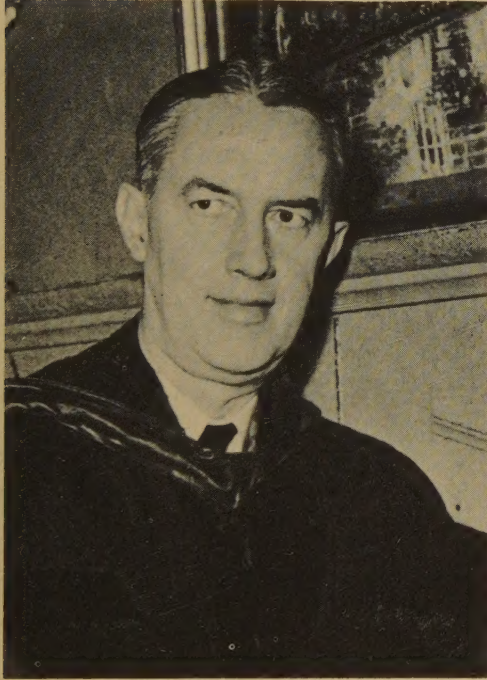
- I. The Christian View of History
- II. The Lordship of Christ
- III. The Heart of the Gospel

General Theme: "SHARING IN DEPTH"

- I. The Minister as Reader
- II. The Minister as Writer
- III. The Minister as Speaker

The George Shepard Lectures on
Preaching

DR. JAMES W. FIFIELD, JR.

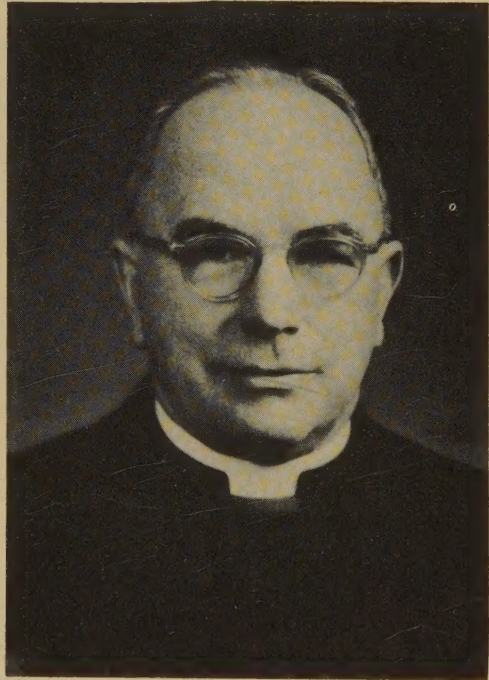


General Theme: "PRIVILEGES AND
PREREQUISITES OF PREACHING"

- I. The Prospector
- II. Gold In Them Hills
- III. Striking Pay Dirt

The Enoch Pond Lectures on
Applied Christianity

DR. G. BROMLEY OXNAM



General Theme: "THE CHURCH AND
CONTEMPORARY ISSUES"

- I. The Christian Church and Inter-
national Relations
- II. The Christian Church and the Threat
to Freedom
- III. The Christian Church and the Issue
of Unity

The first lectures in 1905 were given by men famous in Congregational history. The Enoch Pond Lectures were inaugurated by Robert Allen Hume, D.D., of the American Board of Commissioners for Foreign Missions. Charles E. Jefferson, D.D., presented the first George Shepard Lectures on Preaching while he was pastor of the Broadway Tabernacle in New York City. The original Samuel Harris Lectures were delivered by Gaius Glenn Atkins, D.D., who was then minister of the Congregational Church in Burlington, Vermont. Through the years a great procession of religious giants have lent their wisdom and grace to Bangor's Convocation Week. A few representative ones are these: Washington Gladden, Henry van Dyke, Bliss Perry, William Lyon Phelps, James Moffatt, Charles Reynolds Brown, S. Parkes Cadman, Henry Sloane Coffin, Francis J. McConnell, Harry Emerson Fosdick, Raymond Calkins, Rufus Jones, Joshua Loth Liebman, Reinhold Niebuhr, William Ernest Hocking, Luther Allan Weigle, William Adams Brown, Willard Learoyd Sperry, Walter Rauschenbusch, John R. Mott, Halford Edward Luccock, Ralph W. Sockman, Henry P. VanDusen, George A. Buttrick, Frederick M. Meek, Russell H. Stafford, Vaughan Dabney, Liston Pope, Douglas Horton, and Albert Buckner Coe. To these and a host of others equally to be honored Bangor Theological Seminary is grateful as it commemorates a significant milestone in its history and looks forward to the second half-century of its Convocation Week.

Advance reservations indicate that a record number will attend the anniversary program, the details of which are listed below. The President and the Faculty extend to all interested alumni, ministers, lay people, and other friends of the Seminary a cordial invitation to participate in this historic Convocation.

DAILY PROGRAM

MONDAY, JANUARY 31

- P.M.**
 2:30 The Samuel Harris Lecture
 I. The Minister as Reader Dr. Trueblood
 4:00 The George Shepard Lecture
 I. The Prospector Dr. Fifield
 7:30 The Samuel Harris Lecture
 II. The Minister as Writer Dr. Trueblood
 8:30 The Beach Quiet Hour
 I. The Christian View of History Dr. McCracken

TUESDAY, FEBRUARY 1

- A.M.**
 9:30 The Enoch Pond Lecture
 I. The Christian Church and International Relations Dr. Oxnam
 11:00 The Samuel Harris Lecture
 III. The Minister as Speaker Dr. Trueblood
P.M.
 12:30 The Convocation Week Luncheon
 Speakers: The Lecturers
 4:00 The Beach Quiet Hour
 II. The Lordship of Christ Dr. McCracken
 7:30 The Seminary Choir
 William R. Mague, Mus.B., Director
 The George Shepard Lecture
 II. Gold In Them Hills Dr. Fifield

WEDNESDAY, FEBRUARY 2

- A.M.**
 9:30 The Beach Quiet Hour
 III. The Heart of the Gospel Dr. McCracken
 11:00 The Enoch Pond Lecture
 II. The Christian Church and the Threat to Freedom Dr. Oxnam
P.M.
 12:30 Alumni Luncheon Meeting, Seminary Commons
 2:30 The George Shepard Lecture
 III. Striking Pay Dirt Dr. Fifield
 4:00 Reception and Tea
 to The President's Home,
 6:00 15 Fifth Street
 7:30 The Enoch Pond Lecture
 III. The Christian Church and the Issue of Unity Dr. Oxnam

SEMINARY NEWS

GUEST CHAPLAINS

Morning chapel services at the Seminary continue to be enriched and given more varied interest by the helpful (and unpaid) leadership of guest chaplains. Ordinarily the guest chaplains have conducted the entire half-hour service dividing the allotted time in such way as they themselves desired. For the resulting enrichment of our Seminary life, all on the campus are indebted both to the visitors who have come to us for this service, and to the churches and other organizations they represent.

President Ermo H. Scott, of Farmington State Teachers College, Dr. Peter Bowman of the Pownal State School, and Dr. Max Good, of the State Department of Health and Welfare, brought messages from important public service. From parish ministries came Dr. Harvey F. Ammerman of South Parish Church, Augusta, and Rev. E. Roy Burchell of First Congregational Church, Camden. Dr. Cornelius E. Clark of the Congregational Christian Conference of Maine, and Dr. Horace G. Robson, of the Congregational Board of Pastoral Supply, and Rev. Paul Olander, lately of Greece and now of the Panama Canal Zone, brought forceful messages, not about their official work but growing out of it. Captain Markle again presented the opportunity of service as chaplain in the armed forces. Dr. Porter Bower and Rev. Stanley B. Hyde, Director of the Religious Education Department of the Congregational Christian Conference, are scheduled as guest chaplains during January.

A number of these chaplains have spoken and shown pictures at affairs arranged by the Social Committee of the Christian Association, and at impromptu group meetings, and have held conferences with interested students.

M. J. B.

LETTER TO THE ALUMNI

Dear Fellow-alumnus:

This is to be a big Convocation year: the fiftieth anniversary of one of the outstanding Convocation programs in the country. The leadership this year is equal to the occasion.

We hope the Alumni will help to make it a successful anniversary celebration. We are planning to have an alumni meeting as part of it. It will be a luncheon meeting, held on Wednesday noon, at a time and place to be announced.

Let's get our reservations in, and plan to be on hand. I'd like to see us do something there, too, about organizing some more regional groups.

Cordially,

CLARENCE W. FULLER

BOSTON-BANGOR ALUMNI ASSOCIATION

The Boston-Bangor Alumni Association met on Monday, October 11, at 12:15 P. M., at the Hotel Elliott, Boston, with President Herbert M. Worthley, '27, presiding. Following the luncheon, W. Arthur Rice, '41, reporting for the Nominating Committee, placed the following slate before the group for the ensuing year: President, Herbert M. Worthley, '27; Vice-President, Robert S. Balfe, '47; Secretary-Treasurer, Gordon H. Washburn, '38.

Following their election, the President of the group introduced President Frederick W. Whittaker, '43, of the Seminary who reviewed recent events on the campus and outlined a prospectus which has been approved by the Board of Trustees for the next decade. Both the statistics and the spirit evidenced in President Whittaker's

remarks gave the group cause to rejoice in the increasing effectiveness of the Seminary's program.

We were privileged to have in attendance three members of the Board of Trustees, Cornelius E. Clark, '22, of Portland, Maine, Ellison F. Beckwith of Lexington, Mass., and the newest trustee, James U. Crockett of Concord, Mass. The group learned with regret of the illness of its former faithful secretary, Steve Lang, '09, and a word of greeting was voted to be

conveyed to him by the Secretary. Those present included the following: Thomas H. Campbell, '45, Cornelius E. Clark, '22, Raymond J. Cosseboom, '37, Roy J. Davison, '53, Carl A. Glover, '19, Harry S. Lowd, '10, Roland C. Marriott, '36, John W. MacNeil, '39, Dewey A. Peterson, '53, W. Arthur Rice, '41, Louis S. Thompson, '41, Gordon H. Washburn, '38, Frederick W. Whittaker, '43, and Herbert M. Worthley, '27.

GORDON H. WASHBURN, *Secretary*

ALUMNI NOTES

(At the Editor's request, Miss Elsie Olmstead, Secretary to the President, compiles the Alumni Notes. Send her your news!)

- '12—Charles L. Kinney has been appointed supply pastor of the Methodist Church in North Anson, Maine. He commenced his work on November 21st and will continue to serve through the Conference year. (Address: North Anson, Me.)
- '14—Robert Campbell is minister of the Crombie Street Congregational Church in Salem, Mass. He formerly served the Old South (Congregational) Church in Worcester, Mass., 1948-54. (Address: Crombie Street Congregational Church, Salem, Mass.)
- '15—John E. MacMartin has closed his pastorate in Monroe, Wisconsin, and is now in Stockton, Illinois. (Address: 403 North Stockton St., Stockton, Ill.)
- '16—Louis Greene has moved to San Antonio, Texas. He closed his ministry in the First Congregational Church, Cuyahoga Falls, Ohio, after nine years of service (1935-44). (Address: 166 Sullivan Drive, San Antonio, Texas.)
- '23—J. William L. Graham accepted a call to the Elm Street Congregational Church, Bucksport, Maine, in October. For the past five years he has been minister of the Union Church, Gatun, Canal Zone. (Address: Bucksport, Maine.)
- '27—W. Frederick Addison, minister of the First Congregational Church, Binghamton, N. Y., 1951-53, is now minister of the First Church (Fed.) in Newark, N. J. (Address: 607 Clifton Ave., Newark, N. J.)
- '28—Harry R. Butman's new street address is: (7257 West 90th St., Los Angeles, Calif.)
- '33—Howard D. Gould was transferred last September from the Air Force Base in the Hawaiian Islands and is now stationed in Michigan. (Address: Base Chapel, 575th Air Defense Group, Selfridge AFB, Mich.)
- '34—William R. Wright attended a five-day meeting of the National Conference of Directors of Field Work in Nashville, Tennessee, November 12-18. Out of a total of 105 Methodist Conferences, 75 were represented at this national gathering. While in Nashville Bill had opportunity to visit Edwin and Edith Tewksbury, '35, in their home. (Address: 119 South Park St., Bangor, Maine.)
- '35—Reginald A. Merrifield, minister of the Second Congregational Church, Coventry, Conn., 1950-54, has taken up his duties as pastor of the Congregational Church, Dille Parish, in LeRaysville, Pa. (Address: LeRaysville, Pa.)

- '36—Samuel Young commenced his pastorate with the First Trinitarian Church in Scituate, Mass., on December 27th. He is closing a pastorate of six years (1948-54) in the First Congregational Church, Lowell, Mass. (Address: 380 Country Way, Scituate Center, Mass.)
- '37—Arthur W. Westwood, after a pastorate of four years in the Congregational Church of Lake Preston, S. D. (1950-54) has accepted a call to the Congregational Church of Spearfish, S. D. (Address: Spearfish, S. D.)
- '38—Gordon H. Washburn has led the people of the Congregational Church, West Medford, Mass., in a most successful building program. The new parish house has been completed and dedicatory services were held on Sunday, October 31st and Tuesday, November 2nd. The Sunday service of dedication included the following ministers, Rev. Robert T. Anderson, Dr. Eugene S. Ashton, and Mr. Washburn; Rev. Henry Francis Smith, Pastor Emeritus, Dr. Harry Thomas Stock and Dr. Albert Buckner Coe participated in the program of the dedication dinner on Tuesday evening. (Address: 397 High St., West Medford, Mass.)
- '39—C. Elliott Gardner, supply pastor of the Congregational Church, Wolverine, Michigan, 1951-54, has moved to Lebanon, Indiana. (Address: Lebanon, Indiana.)
- '39—Jellison N. Lello, pastor of the Second Congregational Church, Norway, Maine, won first prize in the Maine Poetry Day Contest, the first time an amateur has won against professional poets since the institution of this contest. The title of the prize-winning poem is "Farm at Night." (Address: 25 Paris St., Norway, Me.)
- '40—Frank and Lee Cutter and sons Bruce and Allen spent Thanksgiving with Forrest and Kathleen Higgins, '40, and family in Claremont, N. H. (Address: Main St., Housatonic, Mass.)
- '43—Willis M. McLaughlin, pastor of the Methodist Church in Patten, Maine, 1948-52, is now pastor of the Methodist Church in Whitefield, N. H. (Address: 26 High St., Whitefield, N. H.)
- '44—Donald M. Hinckley, pastor of the Universalist Church in Pittsfield, Maine, since 1946, has moved to Auburn, Maine. (Address: 167 Winter St., Auburn, Me.)
- '46—George and Muriel Blue are the proud grandparents of a granddaughter, Susan Givens, born November 11, 1953. A grandson, George Givens, was born November 19, 1954. (Address: Main St., Lubec, Maine.)
- '50—Charles E. Saarion, since 1950 pastor of the Harrisville, N. H., Congregational Church, is now pastor of the Congregational Churches of Chaplin and North Windham, Conn. (Address: Chaplin, Conn.)
- '50—N. Wesley Haynes is associate minister of the First Congregational Church, Montclair, New Jersey. He formerly served the Congregational Church of Winslow, Maine from 1949 to 1954. (Address: First Congregational Church, Montclair, N. J.)
- '51—Clarence T. Hodgkins is now pastor of the Congregational Church in Jackman, Maine. He formerly served the Congregational Church, South Killingly, Conn., 1952-54. (Address: Jackman, Maine.)
- '52—Everett A. Murphy is serving the Congregational Church of Talcottville, Conn. (Address: Talcottville, Conn.)
- '53—Roy J. Davison, pastor of the First Congregational Church, St. Johnsbury Center, Vermont, 1953-54, is now pastor of the Calais and Woodbury Congregational Churches in Vermont. (Address: Calais, Vermont.)
- '54—Harold L. Aldrin, student pastor of the Congregational Church, Blue Hill, Maine, 1949-54, is now pastor of Plain Church, Bowling Green, Ohio. (Address: Box 345, Route #1, Bowling Green, Ohio.)
- '54—Thomas H. Graves is minister of the Congregational Church, Chester, Vermont. He formerly served the Methodist Church in New Harbor, Maine, as student pastor. (Address: Chester, Vermont.)

ORDINATIONS AND INSTALLATIONS

'50—Irvin R. Lindemuth was installed as assistant minister of the Birmingham Congregational Church, Pittsburgh, Pennsylvania, October 5, 1954. The order of worship follows: Invocation, Rev. F. Edmund Jenkins; Scripture Reading, Rev. Charles R. Klingman; Sermon, Rev. Cleon Swarts; Presentation of the Candidate, Rev. John F. C. Green; Examination of the Minister, Rev. Clarke Cochrane, Moderator; Prayer, Rev. Walter J. Thoms; Charge to the Minister, Rev. Everett I. Campbell, '48; Charge to the Congregation, Rev. Edward E. Martz; and Benediction by Mr. Lindemuth. A reception for Mr. and Mrs. Lindemuth was held in the Social Room immediately following the service of installation. (*Address: Birmingham Congregational Church, 25 Carrick Avenue, Pittsburgh 10, Pa.*)

'52—Richard K. Bailey was ordained to the Christian ministry and installed as minister of the First Congregational Church in Hadley, Mass., on November 28, 1954. The parts were taken as follows: Invocation and Lord's Prayer, Rev. Dexter B. Rice, '47; Scripture Lesson, Rev. Benjamin R. Andrews, Jr.; Sermon, Dr. Charles Gordon Cumming; Vows of Ordination and Installation, Rev. Robert S. Balfe, '47; Prayer and Laying on of Hands, President Emeritus Harry Trust, '13; Report of the Council and Declaration of the Office, Mr. Charles M. Norris; Charge to the Congregation, Rev. Clarence W. Fuller, '37; Charge to the Minister, Rev. Otis A. Maxfield; Welcome into the Ministry, Rev. Kenneth D. Beckwith; and Benediction by Mr. Bailey. (*Address: Hadley, Mass.*)

'53—Peter G. Gowing was ordained to the Christian ministry in the Congregational Church, Phillips, Maine, October 12, 1954. The parts were taken as follows: Call to Worship, Rev. Robert G. Van Gorder; Invocation and Lord's Prayer, Rev. Orville O. Lozier; Statement of the Council's Action, Hon. Benjamin Butler; Scripture Reading, Rev. John Brett Fort; Sermon, Rev. F. Stanley Sellick; Vows of Ordination, President Fred-

erick W. Whittaker, '43; Prayer, Dr. Charles Gordon Cumming; Right Hand of Fellowship, Rev. Daniel Leavitt; Charge to the Minister, Rev. Irl G. Whitchurch; and the Benediction by Mr. Gowing. (*Address: Bangor Theological Seminary, Bangor, Me.*)

'54—Gordon I. Heriot was ordained to the Christian ministry in the Mount Desert Congregational Church, Southwest Harbor, Maine, October 22, 1954. The program follows: Call to Worship and Charge to the Candidate, Rev. John Manter; Invocation and Lord's Prayer, Rev. Alexander D. Loudon, '34; Scripture Reading, Dr. Marion J. Bradshaw; Sermon and Prayer, Dr. Roy Chamberlin; Vows of the Ordinand, Rev. Verne Smith; Declaration of Ordination, Dr. Cornelius E. Clark, '22; Charge to the Congregation, President Frederick W. Whittaker, '43; and Benediction by Mr. Heriot. (*Address: Southwest Harbor, Maine.*)

OBITUARY

THE REVEREND JOHN CHARLES SCHROEDER, S.T.D.

Trustee, 1934-1947

The Reverend John C. Schroeder, educator, author, and minister, died November 16, 1954, in New Haven, Conn., at the age of 57. Dr. Schroeder was born in New York City, April 22, 1897. He attended City College, N. Y., B.S., 1917; Union Theological Seminary, B.D., 1921; Columbia University, 1917-21; Harvard University, 1921-23; Bowdoin College; the University of Maine; and Ripon College, S.T.D., 1948. He was ordained to the Christian ministry in 1921, served as assistant minister of the Brick Church, New York City, and of Central Church, Boston, 1921-23; and as minister of the Community Church, Bogota, N. J., 1923-26; First Congregational Church, Saginaw, Michigan, 1926-30; and State Street Congregational Church, Portland, Maine, 1930-37. During his pastorate with this latter church Dr. Schroeder established a department of religion in Bowdoin College and served as lecturer of Biblical literature, 1934-37.

In 1937 Dr. Schroeder was appointed to the faculty of Yale as professor of Homiletics and Pastoral Theology in which capacity he served until 1946. When the new department of religion was established at Yale in 1947 Dr. Schroeder became its first chairman. In 1942 he was appointed master of Calhoun College and in 1950 as John A. Hoover professor of religion. He held all three of these positions at the time of his death.

Dr. Schroeder was a trustee of Bangor Theological Seminary from 1931 to 1947; of Wellesley College, and the Master's School,

New York; a member of the Ways of Worship Commission of the World Council of Churches, and served several years on the graduate study of religion committee and the executive committee of the Congregational Christian churches. He is the author of *The Task of Religion* (1936), *Modern Man and the Cross* (1940), and was a contributor to *The Interpreter's Bible* (1953).

Dr. Schroeder is survived by his widow, Katharine Taylor Schroeder, and a daughter, Mrs. Barendt Vroman. The funeral service was held on November 22, 1954, in Battell Chapel, New Haven.

BOOK REVIEWS

SECULARISM A MYTH

By Edwin E. Aubrey. Harper, 1954. 183 pp. \$2.50.

This book needed very much to be written. It brings into sharp focus the necessity for more constructive and careful thought on the relevance of the church to the world, and the bearing of the world on the destiny of the church. The first chapter alone is a minor education on the way in which Christians have in recent years confused the struggle of the church against those forces it considers to be inimical to its message. So many modern enterprises have been labeled "secular", and manifestations of "secularism", that the church has not only scattered its forces in a hopeless manner, but has also cut itself off from those resources in the social order which are necessary to its own growth. Next the author does what every Christian ought to do, namely, reconsider the supposed contradiction between the "sacred" and "secular" orders, and to recognize the spiritual values and potentialities in secular enterprises, as well as the "immediate" or "nearer" values implicit in spiritual experience. In brief, if there are forces in modern culture which are truly secular, we ought to learn to recognize them clearly that we may deal with them effectively.

ANDREW BANNING

THE INTERPRETER'S BIBLE, VOL. III

The Abingdon Press, 1,198 pp. \$8.75.

This volume covers Kings, Chronicles, Ezra-Nehemiah, Esther and Job. For each book there is a scholarly, comprehensive, and altogether adequate introduction treating such questions as authorship, sources, literary style, purpose, and religious significance. There is also a clear extensive outline of the book's contents, and a small carefully selected bibliography. These introductions by Professors, Snaith, Elmslie, Bowman, Anderson, and Terrien are exceedingly well done, illuminating, inspiring, and challenging the reader to further study of the books. The exegesis is concisely expressed, and so placed that the eye of the reader passes easily and quickly from the text above to the exegetical notes beneath. Eleven excellent historical maps add much to the volume; but what makes these commentaries unique is the happy coordination of scientific exegesis by competent biblical scholars with an exposition and practical application of the truth by such eminent preachers as Sockman, Calkins, Gilkey, Lichtenberger, and Scherer.

Professor Snaith finds the religious significance of Kings in its full recognition of Monotheism, and in its opposition to all things in worship which detract from the highest and purest conception of morality.

Professor Elmslie regards *Chronicles* as one of the most stimulating books in the Bible, courageous and practical. It is the only instance of Hebraic philosophy of history on an immense scale. It is not history but historical drama, summoning Israel to heroic faith in God, and obedience to His Laws. In *Nehemiah*, Professor Bowman recognizes a rare sense of intimate relation with God, and consciousness of His providence. Ezra made a practical application of the prophetic ideal, and realistically implemented the prophetic message. Professor Anderson places Esther among the world's literary masterpieces. Religiously it testifies: "that men in their pride either make nationalism their religion in complete indifference to God; or presumptuously identify their partial purposes with God's purpose." Professor Terrien would place the Edomitic folk tale perhaps as early as the ninth or eighth century B.C.; the poem on Wisdom in chapter 28 in the first part of the sixth century; and the Poem proper, including the discourses of the friends, of Job, and of Yahwe between 580 and 540 B.C. The discourses of Elihu are perhaps two centuries later. Repudiating the traditional answer to the problem of suffering, the poet endeavors to make clear the divinity of God and the humanity of man, and the relation between the two as one of grace apprehended by Faith. The poet understood: "almost as well as Paul that righteousness is not the work of man but the gift of God."

CHARLES GORDON CUMMING

OTHERWORLDLINESS AND THE NEW
TESTAMENT

By Amos N. Wilder. Harper, 1954. 124 pp. \$1.75.

Few scholars have the ability to express exact scholarship in understandable, down to earth language. Amos Wilder, scholar and poet, has this ability. His most recent book assures us that even in the beginning Christianity was no escapist faith. The stories, incidents, and personalities of our Bible were wrought and shaped out of common, ordinary experiences of family and national life and loyalties, and if our faith is to be made meaningful to people today it must be expressed in language which describes adequately the encounter between God and modern man. "It is imperative", writes Mr. Wilder, "that the Gospel, both

community and mission, be replanted in every age at the crossroads of human concern and die to live in new and relevant expressions. But in our age changes in the world and its thought have outrun the adaptations of the faith". I commend this book to ministers for its informative and challenging message.

MERVIN M. DEEMS

FIFTY YEARS IN CHINA

By John Leighton Stuart. Random House, 1954. 347 pp. \$5.00.

First president of Yenching University (1919-1946), then United States Ambassador to the Republic of China (1946-1952) Dr. Stuart has been friend of the Chinese for a half century. Missionary and ambassador, he has always sought to look at problems great and small from the standpoint of the Chinese people. His attainment of this goal has rewarded him with the trust and friendship of those people through the years. What Dr. Stuart writes is timely (well over half the book deals with the past two decades) and his judgment on what policy our country should pursue now is valuable. Here is missionary writing that is alive and an ambassadorial report which is honest and revealing. Ministers and laymen would do well to read and ponder this autobiography of "an old China hand".

MERVIN M. DEEMS

SEPTEMBER MONKEY

By Induk Pakk. Harper, 1954. 275 pp. \$3.00.

This is an amazing account of what one individual can do when fired by ambition and the Christian faith. Induk Pakk, a Korean woman, born into a country where the opportunity for women was nearly non-existent, has surmounted tremendous obstacles of tradition, poverty, and illiteracy, in order to become an international figure.

Actually an autobiography of her life, the book contains numerous heart-warming episodes which lend color and variety while the author's religious outlook shines through the pages with simple conviction. For one who is seeking an understanding of Korea this book should be required reading.

DANIEL W. FENNER

I BELIEVE

By Melvin C. Harner. *Christian Education Press*, 1954. 127 pp. \$1.75.

The author of this book is concerned with a relatively simple and straightforward presentation of the major topics of systematic theology. Dr. Harner has succeeded in developing the chief problems interestingly. *I Believe* is not overloaded with matters that surely must be believed; rather, the author gives the kernel of the teaching and in many instances alternative patterns of belief characteristic of Christian groups. This book should prove very useful as a basis for discussion in a young people's group. It is the kind of book which might be handed to an adult who needs some further guidance in the Christian faith.

LEONARD M. SIZER

BY THE POWER OF GOD

By Samuel M. Shoemaker. *Harper*, 1954. 158 pp. \$2.00.

This book is concerned with manifestations of and hindrances to "spiritual power." It pleads for an "awakening" in the Church, by which is meant a conversion of Christians who, after testifying to others, will form "witnessing companies." What the converted person is to be converted to is never very satisfactorily explained. Anyone interested in the personal successes of Mr. Shoemaker should read his newest book. He may also enjoy the author's quaint oversimplification, and the rather extraordinary theology that now and again shines through.

A closing remark: If the three "very promising . . . very effective" young men with the "almost perfect point of contact," who "touched hundreds and hundreds in the twenty-five or so colleges which they visited" are intended as illustrations of the spiritually powerful, awakened individual, then let us by all means slumber on! Many of us taught and counseled on campuses having to bear the repercussions of these visits, which were neither enlightening nor edifying. Not all spirit is Holy Spirit!

BURTON H. THROCKMORTON, Jr.

OUR CHRISTIAN SYMBOLS

By Friedrich Rest. *Education Press*, 1954. 86 pp. \$2.50.

This is a valuable book for those who wish to enrich preaching, liturgy, and Christian education by the use of religious symbols. It is an excellent reference work and suggests the deep spiritual significance of such items as flags, vestments, colors, stars, and candles, as well as the more traditional symbols of the church. Sermon illustrations are to be found in each chapter.

The author is a pastor of the Evangelical and Reformed Church and a member of its Committee on Liturgics. The text is somewhat methodically written and could have been improved by more editorial comment. A plea for "new creations in symbolism" is a challenging conclusion. A notable feature of the book is the series of one hundred illustrations by artist Harold Minton; these are available in colored filmstrip.

FREDERICK W. WHITTAKER

JEHOVAH'S WITNESSES

By Royston Pike. *Philosophical Library*, 1954. 140 pp. \$2.75.

In the words of the author, this is an account of "one of the strangest and most provocatively interesting of modern expressions of the religious instinct." It is written primarily for British and American readers from the viewpoint of "the expositor rather than that of the apologist or the critic". It is one of only two full-length studies ever published on the subject of "Jehovah's Witnesses" and it answers most adequately the basic questions, "Who They Are", "What They Teach", and "What They Do".

Through an unshakable faith, a desperate earnestness, and an effective program, the Witnesses have gained more than half a million adherents in 143 countries, most of them among "the frustrated, the hard-pressed, and the underprivileged". Christian people of other persuasions will do well to learn of this growing movement; it provides a challenge if not an inspiration.

FREDERICK W. WHITTAKER

ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

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| <i>Bible Study</i> | DANIEL, ROBERT. How to Study the Psalms
DODD, CHARLES. According to the Scriptures
HARKNESS, GEORGIA. Toward Understanding the Bible |
| <i>Biography</i> | CABANISS, ALLEN. Amalarius of Metz
HENRICHSEN, MARGARET. Seven Steeples
JOHNSTONE, MARGARET BLAIRE. When God Says "No" |
| <i>Christianity and the Future</i> | BEASLEY-MURRAY, G. R. Jesus and the Future
MINEAR, PAUL. Christian Hope and the Second Coming |
| <i>Historical Field</i> | BARON, SALO, editor. Judaism: Postbiblical and Talmudic Period
COOK, WALTER. Story of Maine Baptists—1904-1954
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CHARLOTTE M. TORREY, *Librarian*

